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Contents.

	PAGE
A Christian Champion	1
Notes of the Month	2
Young People's Page	3
Temperance Notes	4
Religion and the Modern Mind	5
A Tribute to the late Lord Pirrie	8
The Annual Meeting	9
Religion and Christianity	11
A Day in Athens	12
Outlines of the His. of Presb'tism in Ireland	14
Reports	17

A Christian Champion.

We imagine that most of our readers are following with eager interest the newspaper correspondence called forth by the Lisburn address of Mrs. Harold Barbour. Her reputation for courage and outspokenness is greatly increased thereby and never has it been hazarded in a better cause. From time to time it is essential, alike in religion as in other spheres of thought, to bring our minds to the consideration of essentials. Orthodox Christians in particular love the word "Fundamentals," and are fond of its repeated use, and yet oft-times it would seem that they apply the term to very trivial things. The essence of the Gospel they profess to further seems to have evaporated in consequence of their attitude to life and work. Claiming to possess the whole truth of God they too often lack the sincerity and truth of religion.

To such, Mrs. Barbour's appeal should prove highly salutary. And they cannot shirk the question "What is the issue of Christianity?" Quibbles about points of history will serve them little. The man in the street to-day, like Gallio of early days, cares for none of these things. But he does profoundly care for religious sincerity and the practical fruits of spiritual profession. When he hears the terminology of salvation fall glibly from the lips of unction he asks for appropriate accord in the life. As for the churches, their only value for him is to serve as the instrument of such a Christian religion as he is looking for and is ready to receive. The evidence to whose authority even he is willing to bow is the evidence of a God-consciousness which impels to a Christ-like life.

We have no desire to say again in other words what Mrs. Barbour said so well in her own. Elsewhere we gladly and gratefully reproduce her own pronouncement. But we wish it to appear that amongst ourselves she has found not carping critics but like-minded fellow-Christians, who wish her God-speed in her crusade on behalf of a living faith and fruitful deeds. May she take heart of grace and go on conquering and to conquer. We at least will treasure her words and seek to satisfy her Christian standard. But the "we" implies not only ministers but laity. Mrs. Barbour as reported seems a little inclined to regard the Churches and the clergy as co-extensive. Any falling short in the Christian Church is as much the concern of its ordinary members as of its ministers, and it is not easy to divide the blame for any shortcoming. What is really needed to effect the improvement Mrs. Barbour has at heart is more clear thinking and more determined doing on the part of all who profess and call themselves Christian.

Notes of the Month.

Our Annual Meetings have again come and gone, and now in trying to estimate their character and influence, one is conscious of grounds for satisfaction. Despite somewhat unfavourable weather, especially later in the day, there was an excellent attendance at the Sunday School Conference at Crumlin. This assembly is now firmly established in the loyalty and affection of our people, and given a favourable centre, and a not prohibitive price for transport, a good gathering can be confidently anticipated. Such, at least, is the unequivocal testimony of Crumlin. The only drawback there was the insufficiency of time so that no sooner were the papers read and the discussion opened than it was necessary for the Moderator to bring the proceedings to a close. If next year at Rademon—an invitation to meet at which was received and cordially accepted—proper motor arrangements can be made to connect Belfast and Rademon, there will be no reason for such a limited time to confer.

* *

The later meetings of last month were characterised by a fine spirit and tone. Our English visitors, Messrs. Barclay and Hall, were happy alike in subject and treatment. The attendances were good, but a larger audience might well have rewarded the enterprise of the Laymen's League and the Ulster Unitarian Christian Association. The attendance in the First Church was more adequate, when the annual lecture was delivered by the Rev. Alfred Hall, and the latter's theme was both important and sympathetically treated. Altogether this year's meetings were calculated to hearten and to encourage, and we hope the good efforts will be shared throughout our united Church.

The funeral of Viscount Pirrie was the occasion of a great public tribute of respect for a great and very remarkable man, whose personality had impressed every section of a wide community. It was fitting that in the allocation of the parts for the services at the residence, Ormiston, and at the graveside, our body was well represented. Three out of the five ministers officiating were ministers of our community, and as their selection was the work of Lady Pirrie herself, it is evidence how deep is her feeling for and her loyalty to her own household of faith. It was fitting that at our General Synod meeting we paid our tribute as a body to the career and character of an outstanding man, and at the same time expressed our profound sympathy with Lady Pirrie, Mrs. Thomas Andrews, and other bereaved relatives.

* *

The words of the actual resolution which was proposed, seconded and carried with the full and sympathetic concurrence of all present were later published in the Belfast papers. But it is fitting that we should reproduce them here in the organ of our Non-Subscribing Church —

> "That with the rest of the community, and with the still larger world of industry and commerce, we record our deep sense of the great loss occasioned by the death of Viscount Pirrie. We recognise the magnitude of his services to the world and the wonderful contribution he made to the development of the City of Belfast, of which he was one of the first freemen and always a generous friend and well-wisher. In recognising our loss we are reminded of the much greater loss sustained by Viscountess Pirrie, by his sister, Mrs. Thomas Andrews, and the members of her family, and we assure them of our profound sympathy in their bereavement."

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OBJECTS (inter alia).

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MR. FRANK A. ROBINSON,
Anchor Lodge, Holywood, Hon. Sec.
Mr. J. H. GILLILAND,
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Young People's Page.

"THE BUILDING OF THE SHIP."

Recently, ever since the news of Viscount Pirrie's death reached us in the North of Ireland, some readers must have been reminded of the sentiment of a poem written by Longfellow. It has so haunted the mind of the writer by its appropriateness of subject and of sentiment that he cannot do better than bring out the parallels. First, the death of the great shipbuilder took place in America, in the northern part of which Longfellow wrote his poem. Second, the latter embodies a great ideal, which it was the continual endeavour of Viscount Pirrie to realise :—

'Build me straight, O worthy Master !
Staunch and strong, a goodly vessel,
That shall laugh at all disaster,
And with wave and whirlwind wrestle !"

The poet relates with what delight the shipbuilder receives this commission, and how wholeheartedly he gave it execution :

" For his heart was in his work, and the heart
Giveth grace unto every art."

The poem goes on to describe how carefully the work was planned, and to speak of the details which must be carefully thought out, and the care with which the conditions must be studied. First of all, he must create a model of what the ship is to be if it is to satisfy all the requirements.

But in such an enterprise many other persons are concerned and feel and respond to the primary impulse of one man to create a worthy vessel. How far-reaching becomes the scheme as regards the agencies it creates and the activities it sets in motion :

" Ah ! what a wondrous thing it is
To note how many wheels of toil
One thought, one word, can set in motion !
There's not a ship that sails the ocean,
But every climate, every soil,
Must bring its tribute, great or small,
And help to build the wooden wall '"

Thus, under the inspiration of a ruling mind and a strenuous will, the great enterprise is started. Day by day, the new creation from which so much is hoped comes gradually into being. The neighbourhood hears the varied sounds of human activity and shares in the fruits of the joyous labour. The details of the construction of a wooden vessel such as is in the poet's thought do not of course tally with what we have seen at Queen's Island ; nor would his description of the launch be exactly appropriate for the releasing of a modern leviathan from the slips, but the spirit of the enterprise then and now is the same. The joy of labour, the ability to create this in others—these traits noted by the poet are precisely those which characterised the great man whose death so many mourn :

" Ah ! how skilful grows the hand
That obeyeth Love's command !
It is the heart, and not the brain,
That to the highest doth attain,
And he who followeth Love's behest
Far exceedeth all the rest ! "

This truth is not of course confined to actual shipbuilding, as the poet is careful to say. This poem expresses the true spirit of all worthy endeavour. But he has so obviously entered into the significance of the art of shipbuilding that his words find their first and fitting witness there. That is the reason why to us they bring out the ideals and fruitful labours of one whom the world knew and respected, and why also his life and labours have an inspiration and incentive for all who truly labour at their life's task.

We would ask our Readers to support our Advertisers, and to mention this Magazine when obtaining articles.

Temperance Notes.

On the Synod.

Elsewhere in this issue appear our resolutions congratulating the Northern Government for not amending their Intoxicating Liquor Act at the dictates of the Anti-prohibitionists, and recommending that we fall into line with the most of the Christian Churches and set apart November 2nd as the "World's Temperance Sunday."

A useful discussion arose at the general meeting of Synod. The thought was expressed that apathy existed in the Church for Temperance Work. This brought forth interesting remarks from our Comber Minister, and then from our new Moderator and others. They said, in effect and among other things, that we ought not to judge of the amount of Temperance work done in our Churches merely by the number of Temperance Societies, Committees and Bands of Hope. For there were other Societies, Boys' and Girls' Guides, Scouts, Guilds, Literary, and Clubs generally where Temperance was very far from lost sight of. It was even suggested that Bands of Hope, specialising on one subject alone, tended to produce narrow and bigoted members. It was very interesting; and true often in the latter suggestion. But it was all beside the point that was originally raised. We did not intend even suggesting that our churches individually were indifferent to the claims of Temperance. We said (and it was not, and we believe could not, be denied) that the Church itself (*i.e.*, our Synod) was apathetic towards the claims of Temperance. We would like to find the Synod encouraging its people to work zealously for Temperance. We would like to hear the Synod voicing a definite policy on the vexing Temperance question. It could do so on social and moral and spiritual grounds without touching party politics. There is no doubt that Prohibition is coming, be it in the near or distant future. In time the conscience of the people will demand it. If the Church will not lead the people, the people will lead the Church.

Many of us are too afraid, it would appear, to take a definite stand. All are agreed that the Liquor Trade is a tremendously big cause of very much of the evil of this world. The writer can only appreciate one attitude that ought to be taken up, and that is, oppose it. I would consider the Liquor Trade to be an evil in itself, just because it is the cause of so much evil, (sin, misery, poverty, ruined homes, immorality, and aching hearts) in the world. You do not set about reforming an evil, but you set about destroying it. We are all, I believe, anxious that our children should be taught Temperance, most of us that they should be members of Bands of Hope where they promise to abstain altogether from alcoholic liquor. Yet many are quite willing to leave the temptation alone. They would not raise a finger of protest against the public house, where alcoholic liquor is drunk. It is drink for simple selfish pleasure in spite of all the misery which is but the lengthened result of every Public House.

What are you doing ?

We would like to hear from every Church which is doing any definite Temperance work. We would like to possess a record of such activities. The Temperance Committee would then know where to look for support, and where a Missionary effort might do good.

Please address to the Convener of the Temperance Committee, Rev. P. Godding, The Manse, Banbridge.

P. G.

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MODERN CHURCHMEN AND UNITARIANS

By S. H. MELLONE, M.A., D.Sc.

In January in the present year (1922) the Rev. Henry D. A. Major, Editor of **The Modern Churchman**, contributed to **The Hibbert Journal** an article designed to elucidate the views of Modern Churchmen by discussing the difference between their position and that of the Unitarians. This pamplet is a reprint, with a few omissions and additions, of an article by Dr. Mellone which appeared in the April number of **The Hibbert Journal** and offered some comments on Mr. Major's argument and an explanation of the Unitarian position. The Committee of the British and Foreign Unitarian Association have authorised its publication by the Lindsey Press in the present form **for wide distribution.**

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The Depository,

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Religion and the Modern Mind.

Two excellent addresses were delivered at the meeting in the Central Hall on Tuesday, June 17th. We are enabled to give Mr. Barclay's in full and are grateful to him for the kindness which makes this possible. He had to return to England on the evening of the day of his arrival, but has since kindly prepared the account as it appears below. Mr. Hall's address, while also exceedingly good, was delivered from brief notes. We hope to make use of them later in the preparation of an adequate indication of his argument. Here it is sufficient to say that while his subject was spiritually akin to that of Mr. Barclay, as followed from his theme, "The Personal Element in Religion," it was characterised by Mr. Hall's own manner and method, being lucid, cogent and conclusive. Very general appreciation was felt with regard to the two addresses, and Messrs. C. J. M'Kisack, Harold Thomas and F. A. Robinson, fitly expressed what all felt.

In dealing with such a subject as this, it is, I think, first necessary that we shall attempt a definition of "religion." You will remember the famous definition of James: "Pure religion . . . is to visit the fatherless and widows in their affliction, and to keep . . . unspotted from the world"—a definition that has been pithily paraphrased as "social service and personal purity." Many similar and far-reaching definitions have been given. But may I point out that any such definitions are after all inadequate? These great things of life—these good and beautiful things—that are true, and lovely, that evoke our deepest admiration and respect even when we ourselves are incapable of them, are really effects of religion, not religion itself. They are results not causes. A life of personal purity devoted to social service is the greatest gift of man to men and it is the ripest fruit of religion in the individual; but it is a fruit not the inward energising life force that makes such fruit to grow and ripen. Religion is the life force itself. That divine thing within us which links man to God, that makes the great fruits of the spirit a possible outcome of human life and endeavour not in one life only but in every life in greater or lesser degree. In other words, "religion" is the fundamental principle of all spiritual life. If we do not assume its existence our deepest aspirations and hopes are meaningless. Assuming its existence the highest things of life become recognisable and are illuminated with eternal meaning.

Now in this great subject of religion we are, I think, in these modern times passing through a phase closely analogous to that period in scientific thought which is associated with Francis Bacon. As you know, Bacon's great contribution to philosophy, namely, "that truth is not derived from authority and that knowledge is the fruit of experience," led both directly and indirectly to the widespread efforts of scientific men throughout the civilised world to ascertain the facts underlying the physical universe; to trouble far less about hypotheses and theories than their predecessors had done and far more about demonstrable phenomena.

Ever since that Elizabethan period scientific men in all spheres have sought first the facts and secondly the theories which might explain the facts and assist to develop openings for still greater discoveries.

I have not time to-day to develop this point, but I feel strongly that the modern mind is more and more realising that the method which has led to such tremendous advances in the scientific realm is the true method in religion and that it is experience of the power of religion and the exercise and expression of the forces of religion that are going to teach us its great and inward secrets.

Now if it is only even approximately true that religion is the fundamental

energising force governing and inspiring all the highest things of life, then it must surely follow that no part or our life—physical, mental, moral, or spiritual—can rightly be excluded from its range of influence. Motive and action, physical wellbeing and sane healthy mentality, body and soul, mind and will, are so inextricably involved in that complex being we each of us individually are, that we cannot any longer make artificial divisions and call certain things spiritual and certain other things material. The modern mind cannot draw the old dividing lines that are so characteristic of much of traditional thought concerning religion.

The greatest tragedy of religion in human history so far has been the attempt to exclude so much of our life, both individual and communal, from its sphere. We have in the older schools rigidly separated life into "sacred" and "secular." We have built up artificial distinctions. We have said that this is the sphere of religion, and that is the sphere of business or politics; and often we have made a still greater mistake in that we have identified religion with the Church, and that identification has made it fatally easy to set towards saying "Thus far shalt thou go and no further."

And in practice have we not indeed considered religion a matter for one class of men only? and in the traditional Churches have regarded the priest and in the Nonconformist Churches the minister as solely responsible for the growth and development of religion in human life. Religion, men have said (and if they have not said it they have implied it in every action) is the concern of the priest. We laymen have our business, our politics, our social life, our schools, our industrial factories, and we have no time, nor are we able to study the development of religion. And it is this fatal apathy of the average layman that has wrought such colossal disaster in organised Christianity, that is to say the Christian Church. The Church, men are now saying, is powerless. Organised Christianity is daily losing its influence over either men or nations. The theological systems and teachings of every school in Christendom have largely lost both meaning and value in these days. Their very language is dead. Thoughtful men—great men—who have proved their love to their fellows, are saying these things more or less strongly to-day. And why? Why are they at least sufficiently true to be justifiable? Is it not because laymen have failed in their duty, have failed to recognize the vital appeal of religion to the whole of life; have tried to shut religion within the walls of material organisations and institutions, and so far succeeded as well nigh to divorce religion and life? And the real tragedy is that now that the problems of society, of national and international relationships and every phase of individual and communal life are becoming altogether too big to be solved by the ordinary laws of economics and theories of philosophical schools, we are failing to see that their solution is still not beyond us but within our very grasp in the "Religious" interpretation of life—all life.

The time has fully come when there must be broken once and for ever that false idol that religion is only a department of life: that our whole duty is done when we build or support an institution we call a church and entrust one man or woman with the whole responsibility of the development of the religious ideals and aims of an entire community.

And it is we laymen who must break that idol. Some one wrote the other day: "The world is waiting for the religious leader who can talk economics so that men will feel in the presence of God." True! vitally true! but that religious leader will not be one man but the whole community of men who live economics and upon whom the

responsibilities of social and economic administration depends.

The apparently insoluble problems of industry, of the relations between Capital and Labour, between master and man, will remain insoluble just so long as Religion is shut up into one compartment or department of life and regarded as the concern of the Churches and their clergy and not of the man in the street.

Jesus of Nazareth did not concern himself with any outward organisation or institution, whether called Church or Synagogue. His concern was with men and women, within whose inner life was the true Kingdom of God. To-day we are slowly but surely learning that He had solved the riddle of life as no other had yet done.

Men and women, we also to-day as He in his day live in a spiritual universe, thrilling with life and rhythm and movement as of a great sea of consciousness without bottom or shore flowing round the Throne of God. And this universe is a grand testimony of spiritual forces which it is the great heritage of man ultimately to discern and possess. But the possession is gained not only by a church or an institution, it is the birthright of individual men and women between whom and this universe that lies about us and is literally the Father's House, there is at heart a deep and abiding correspondence. We are indissolubly linked with the Eternal and it is in the light of the Eternal only that all the innermost meanings of life can be made manifest and its problems really and truly solved.

What I have to say then to-day to myself as to you is, that here is a responsibility from which, in this or in any other world there can be no escape. Ministers and laymen alike, we share the common lot of human life. It's individual problems are ours, it's communal problems are ours. And the eternal forces of religion can only be brought into operation through men and women who live day by day the life that is the problem itself.

I plead to-day with all possible earnestness for the recognition by the laity of our Churches of the grave responsibility of our position in organised Christianity. We are the outward and visible signs of that new movement towards the realisation of the religious solution of social and moral problems, which I believe is now slowly emerging. It is we who must emphasise what I have been inadequately trying to do to-night that religion is not the concern of priest or deacon or minister, but the concern of every man who, however feebly, has felt the moral urge that is true religion.

We stand primarily, I think, in our churches for the recognition of lay responsibility—for religion and for the religious interpretation of life.

And if you ask, as you are entitled to do—What am I individually to do? I am bound to answer, "You alone really know," for every man's work is lying to his own hand. Much of a man's truest work in religion must be done individually. But I must also emphasise the fact that much also can and must be done communally, that is, in comradeship and co-operation with others.

Here is the need for this wonderful organisation (for it is wonderful) that we call the 'Church.' It is indeed through the communal relationship, this working in a group community, that often man's greatest effort is accomplished. It is true even of the world's giant minds that individual influence is immeasurably increased by comradeship. Dr. Johnson in his circle has influenced English literature so long as it shall endure, but Johnson the individual did little more than touch its fringe.

Opportunities come to us through our relationship with the community in which we dwell. Here is a word that is most insistent to be said in these days. Men hold aloof from the church

because of this reason or that, utterly failing apparently to realise that as an organisation it is helpless and useless—it can do nothing. But as a community—a comradeship of men who are seeking the truest values of life who have seen visions and dreamed dreams, and have determined that "the dream shall be their business"—it will do great things, greater even than the dreams.

The building of this great City of God that is to be—the temple not made with hands, Eternal in the heavens—is the ultimate purpose of God Himself, none other and none less, but a purpose carried out through the harmony of the will and purpose of the sons of men who have risen to the dignity of their high calling in Christ Jesus. And never will that city be built until man himself becomes its builder!

W.R.B.

A Tribute to the late Viscount Pirrie.

(The following Address was delivered at the graveside in the City Cemetery, on June 23rd, by the Rev. H. J. Rossington, M.A., B.D.)

We come together from near and far, from many centres of life and activity, in the consciousness of a great common loss. One whom we knew with varying degrees of intimacy and, in knowing, had learned to love and admire, has received a summons to relinquish his earthly tasks and give himself to fuller and higher service. Endowed with outstanding talents, indefatigable energy, unwearied patience and perseverance, he had gained by means of these a conspicuous position, not only in the life of this community, but also in the wider field of world operations outside. This is not the time or place to make mention of all that he was and all that he did. The many tributes which have been paid by many public bodies and important institutions to the work and worth of a remarkable man are the best testimony to the wonderful part Viscount Pirrie played in varied public affairs. But it is surely fitting that something should be said of what he represented for us—we who stood near to the centre of his far-reaching activities.

It sometimes happens that one characterised by commanding talents, and called upon to fill an exalted position, is conscious of his isolation and creates in other persons the sense of their separation. Standing alone in the prosecution of a stupendous task it would be easy and natural for such a one to ask: "O Lord, who is sufficient for these things?" Even when combined with the possession of commanding powers of mind and will, such as were vouchsafed to Viscount Pirrie, a great position may accentuate the conviction of aloofness and intensify the feeling of overwhelming personal responsibiltiy.

Now in such a case there is possible a lightening of the individual burden to be borne. To some men is granted the faculty of placing themselves alongside other men engaged in the like tasks, of envisaging these latter from their points of view, of creating the consciousness of common aims and of consecration to common ideals. Thereby the individual loses his sense of isolation, while those whose view points he adopts forget separation in the clear summons to united service. The word command is transmuted into the word co-operation. Employer and employé alike know themselves to be engaged in a combined enterprise, subservient to the call of a common good.

It was the faculty of adapting himself to and sympathising with many individuals which made Viscount Pirrie the leader he was. His enthusiasm and energy were thus brought to bear upon others in such a way that their responsive endeavour took on the character of his. Tremendously in love with his work, and up to the very last dis-

playing unflagging zeal and abounding zest in its execution, he had surrounded himself with admiring and emulous fellow-labourers and friends. Life for him meant ever joyous labour—labour which he loved, and into which he flung himself with all his energy of head and heart and hand. The command: "Whatsoever thy hand findeth to do, do it with thy might," had never any difficulties for him. Others caught from him the same ardour of devotion and application, and laboured joyfully in the service of the same far-reaching aims.

And now the labourer's earthly task is over, and the life so full and so rich in good works has reached its earthly end. But while the worker passes on the work still continues, needing the like devotion and fidelity, claiming the same unwearied, conscientious care. Will not the thought of him we now mourn make for a fitting succession of worthy toilers in the widespreading fields of enterprise and achievement? Shall we not feel, and be fashioned by, the inspiration of his personality, and resolutely shoulder the burden he has now laid down?

As for him, the strenuous worker, we confidently believe that he goes from us here to find fuller opportunities of service hereafter, and that even now there re-echoes in his ear the sound of ready greeting and glad welcome: "Well done, good and faithful servant, thou hast been faithful in few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord."

The Annual Meeting.

Beginning most successfully with the Conference arranged by the Laymen's League and the Ulster Unitarian Christian Association, they were continued the same evening in the First Church with a United Service, conducted by the Moderator, the Rev. M. Watkins. He delivered a very thoughtful and appropriate discourse on the theme, "The Unity of the Spirit in the Bond of Peace," based on the text Ephesians iv. 3. The music was provided by the organist and the choir of the First Church and the well-chosen hymns were heartily sung. It was unfortunate the attendance was not larger.

Wednesday's proceedings opened with the Communion Service conducted by Mr. Watkins with the assistance of the Revs. A. M. Bell and J. Dare Davies.

Later, when the General Synod opened before a fair attendance, the Rev. S. E. Bowen was elected Moderator by a unanimous vote, while the Revs. G. J. Slipper and J. A. Kelly were re-elected Clerk and Hon. Treasurer respectively. Under the conduct of the new Moderator, to whom we all wish a successful year of office, the business was got through in harmony and with expeditiousness.

It was fitting that attention should be given to educational matters in the North of Ireland, and approval of the new Act found equally fitting expression. The present policy is to give the measure a fair trial and not to hinder it by rather ill-timed and virulent opposition. Later, if it be found necessary, improvement can be made.

It is unfortunate that the mention of the temperance question should often prove an opportunity for the making of hasty and ill-considered remarks. There are people ever on the alert for such and those who favour temperance find themselves in the position of supplying the opposition with their first line of defence and offence. It was only to be expected that the remark that our churches do nothing for temperance should present itself as a suitable and convenient anti-Prohibition missile.

The tribute to the work of Viscount Pirrie and the expression of profound sympathy with the bereaved were alike necessary and wholehearted. We give elsewhere the terms of the resolution as passed by the General Synod.

The Dinner proved a happy function at the Shaftesbury Restaurant. The new Moderator supported by his wife, presided with dignity over the proceedings. Among those present where two ministers from England—the Rev. Alfred Hall, M.A., B.D., of Sheffield, who had done good service on the Tuesday evening and was to deliver the Annual Lecture later on the Wednesday; and the Rev. Alfred Heale, of Bradford, Manchester, who was in Belfast for pulpit duties in All Souls'. Both gentlemen received a hearty welcome and fittingly expressed their appreciation. Three toasts were submitted—that of the King, the Church, and the new Moderator (Rev. S. E. Bowen), and all three were cordially received and responded to.

A good attendance assembled to hear the Lecture on "The Forgiveness of Sins," as delivered very effectively by Mr. Hall. We hope to give in our next issue a full report of his contribution to a very important subject. As the lecturer had to return to England that night the lecture commenced at 7-30, thus permitting time for it to finish and the lecturer to receive very cordial thanks through the Moderator.

"GOD'S GARDEN."

The Lord God planted a garden
In the first white days of the world,
And sat there the Angel Warden
In a garment of light unfurled.

So near the peace of Heaven
The hawk might meet with the wren,
For there in the cool of the garden
God walked with the first of men.

And I dream that those garden closes,
With their shade and their sun-flecked sod,
And their lilies and bowers of roses,
Were laid by the hand of God.

The kiss of the sun for pardon,
The song of the birds for mirth—
One is nearer God's heart in a garden
Than anywhere else on earth.

G. F. GURNEY.

There's music in the air; let us help you to hear it

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Religion and Christianity.

So great has been the impression created by Mrs. Harold Barbour's speech at Lisburn on the above subject that we have pleasure in reproducing her remarks here. Since the speech was delivered critics, clerical and otherwise, have tried to put her right and correct her church history. But her main argument is not dependent upon such questions as to which was the first Church. Rather does it concern the much more important point: Are the later Christian Churches representing the true gospel and spirit of Jesus Christ. For our part we are exceedingly grateful for her courageous outspoken speech and the wide publicity given it in the press. The effect can only be for good.

"Now I should like to begin by frankly telling you," she says, "that I think most of the Churches to-day, regardless of creed, are suffering from 'sleeping sickness.' I have no particular church in mind, nor have I any district or country, but as I have travelled more than the average in my life I have found, from practical experience, that the churches are not only losing their hold on nations as a whole, but have drifted very far from the original and first Church of Christ established at Corinth.

"When any system fails in this world one must go back to the original formation of it to discover the cause of this failure. You probably all know that the first church founded by Christ's disciples was at Corinth, and its very foundation was simplicity and the golden rule. Now what gave this Church its great power that swept away all former religions? That little handful of poor men had no social influence, no political power, no money. No, they were just simple fisher folk, and yet the dynamic force which was let loose in the world by them has continued down the ages for nearly 2,000 years. There was no religion taught there as we now interpret the term religion, or any creed. It was all pure Christianity as founded upon the Sermon on the Mount. This created a new era in the world, and if we, as followers of Christ, had lived up to the spirit of his teaching, and not so much to the letter, we would not find the Christian Church in the state that it is to-day.

"I have often wondered what Christ would do about it all if He returned. Can you picture His bewilderment if we tried to explain to Him His Church as it now exists in the world? Supposing one walked with Christ to-day, and spoke with Him in the simple language that He used with His disciples, can you imagine trying to explain to Him why some of us are Methodists, some Presbyterians, some Episcopalians, and some Catholics? Can you hear His reply, 'But I never required these things to enter the Kingdom of Heaven. Why have you so distorted My Word and arrogated to yourselves the right to say who shall be saved and who shall not? I gave you no creed, ritual, or service. I gave you two great commandments, and I told you if you kept these that this would be all that would be required to enter My Kingdom.'

"Now as I read these two commandments, one is just as important as the other. We are first to love God, and secondly to save ourselves through service to others. If our preachers would teach us more of our duty to our fellow-men—embodied in Christ's second great commandment—instead of dwelling so much on what is necessary to save ourselves, we would all be better Christians, and when our time comes to die we need have no worry about the hereafter, for after all, isn't religion as we have it handed out to us to-day a very selfish interpretation of the New Testament? 'Save yourselves at all cost, and then, if you have time left, be good to your fellow-men.'

"I often wonder what the world would be like if we hadn't our great army of non-churchgoing Christians. Why cannot we make our Sunday

service bright, happy and helpful, instead of having inappropriate Old Testament sermons, and depressing music? The Old Testament prophesied the New—the New Testament fulfilled the Old and superseded it, and yet to this day most of the sermons we listen to are taken from the Old Testament. About eighty years ago, during one of the canvasses in connection with the first election of Abraham Lincoln, in the town of Springfield, Mass., it was reported to Lincoln that twenty clergymen out of twenty-three had voted against him on account of slavery. When Lincoln heard this, he picked up a worn Testament, which he always carried about with him, and turning to his cabinet, said: 'Gentlemen, I cannot believe these men have read their Bibles aright.' And that is how I sometimes feel to-day about those men who have taken upon themselves the ministry of Christ. Wasn't it Christ who said, 'Ye asked for bread and were given a stone?' Christianity was meant to be a happy and helpful and practical driving force in our lives.

"I would just say in conclusion, to those leaders of religious thought, who may think I am asking the impossible, when in your endeavour to achieve a high purpose you meet with discouragement and apparent defeat, let your comfort be found in the memory of Him whose mission on earth ended in Calvary."

A Day in Athens.

We arrived at the Piræus, the port of Athens, at midnight, and next morning after an early breakfast we were assembled on deck ready to land. We were close to the shore and could see the streets and houses quite distinctly. It seemed a very modern, unattractive place. It has a fine harbour, and in it were warships and the King's yacht lying at anchor. About fifty row boats were round our ship all decked out with red flags bearing the magic name of Cook. We made our descent into the row boats, and were soon on shore. We found a train awaiting us and the short journey of seven miles to Athens was accomplished. When we reached our destination we found a long line of two-horse carriages ready for us, and after the usual scramble for seats we started on this great round of sight-seeing. Our first stop was at the Temple of Theseus, the best preserved ancient building in Athens. It was built 469 B.C. as a tomb for the bones of Theseus. We next dismounted at Mars Hill, a rocky mount, close to the Acropolis. Here the ancient Court of Areopagus was held. The Court consisted of venerable Athenians who exercised supreme jurisdiction of life and death. The Court was held in the open air and some of the stones bear the trace of having been smoothed in order to make the seat more comfortable. We ascended the sixteen rough steps in the rock, doubtless the same by which St. Paul was led to the platform of Mars Hill from the Agora or market and where he expounded the new doctrine to the Athenians. There are two other towns in Europe that remind the visitor strongly of Athens, viz., Salzburg and Edinburgh. Both are situated round a rocky fortress that rises from the streets and both possess a higher hill which dominates the town. I had seen them both and to my mind Athens in beauty and colouring far surpasses them. Although surrounded by ruins, Athens retains its old landscape. It is on the plain with the same old hills around it. Looking from Mars Hill, to the right was the Acropolis that "world famed mount the home of the guardian deities of Greece and where all art seemed to settle on its summit." In the distance were the hills whence the Pentelic marble was brought and nearer hand, Hymettus where delicious honey is found. Between these hills in the foreground is Lycabbetus, a rocky eminence on the

summit of which stands the church dedicated to St. George. Below lay the city, its white buildings relieved by the green foliage of the trees. On a hill close by we were pointed out a rock pierced by three holes said to be the prison of Socrates. From Mars Hill we turned to ascend the steps of the Propylæa, the great entrance portico to the Acropolis hardly less celebrated than the Parthenon itself. To our right was the small Ionic temple "Wingless Victory," erected B.C. 466. It had been pulled down and its details built in a Turkish fortress with some of its sculptures upside down. It was rebult here out of the old material.

The first temple we visited was the Erectheum built on the northern edge of the Acropolis. Tradition says it was here the bones of Erectheos the Sixth King of Athens, were buried. This temple is pronounced to be the most graceful representation of the Ionic order. There is a charming south porch the entablature of which is supported by female figures called Caryatides. The women of Carya had betrayed the Greeks to the Persians and were thus represented to commemorate their treachery. One of the figures is amongst the Elgin marbles in the British Museum and a copy has been put in its place.

And now we have reached the Parthenon, the building which is said to have been the nearest approach to perfection of all the works of man. Alas, for the ruthless, reckless hand of man! Almost all the sculpture is gone, and many of the pillars have disappeared. The building of the Parthenon was begun in the time of Pericles, B.C. 447; Phidias was the sculptor, and Ictinos the architect. It was built to receive the colossal statue of ivory and gold 40 feet high by Phidias of Pallas Athene, also called Parthenos or Minerva, a virgin, goddess of wisdom, war, and all liberal acts.

The Parthenon is not a large building. A Greek temple was built to provide a home for the deity whose image it contained and not for the accommodation of worshippers. Mr. Rutter in his book on architecture says "the Greek architects sought for perfection. It was not enough for them that a thing should be right by rule and measurement, it was necessary that it should look right. They had the intelligence and the courage to be a little wrong in the means, that the end may be right." In the building of the Parthenon there are wonderful optical corrections and "by common consent it is the most exquisitely proportioned building ever set up."

In 430 A.D. the statue of the goddess was removed from the Parthenon and it became a Christian Church. In 1687 Athens was taken by the Venetians. The Turks had their powder stored in the Parthenon; a Venetian bomb exploded the powder, and terrible mischief was done. Then the Venetians attempted to remove a group of sculpture but it fell to the ground and was destroyed. Happily before this occurred the French Ambassador at The Porte got drawings made of the sculptures that were extant. By this means copies can be reproduced in plaster giving an idea of what the building was like originally. Then began the destruction by the Turks. Sculptures were broken up and made into lime, and fragments were carried away by travellers. Buildings were torn down and the materials used to erect fortresses, etc. In 1801 Lord Elgin was our Ambassador at Constantinople. He obtained permission to explore Athens, and in order to preserve the remnants of Art he offered to purchase the sculpture that was left. A firman was granted and these priceless treasures were preserved. Lord Elgin had great difficulty in collecting the marbles. Then the wretched vessel in which they were shipped foundered, and for three years they lay at the bottom of the sea. Happily they were nearly all salved by divers and brought to England and housed in the British Museum. Lord Elgin received in

payment £35,000 although he had spent double that amount.

We passed the King's palace, a large homely building. The Library was built by a rich Alexandrian merchant. The University exterior is adorned with frescoes, and before it we were surprised to find a statue of Gladstone. Close by is the Museum, a handsome white marble building. It contains many beautiful things, but the time was too short to see them properly. There were interesting sepulchral reliefs, tablets depicting scenes from the ordinary life of the deceased. There were also numerous vases and tear bottles and jewellery and armour. We crossed the classic Ilissus but alas its waters were dried up. Then we reached the ruined temple of Jupiter Olympus, the greatest temple in Athens. It was 700 years in course of building and it is said the only temple that surpassed it in magnificence was that of " Diana of the Ephesians." Originally there were 100 Corinthian columns 56½ feet high, but there are only a few standing now. We came to the Agora or market where St. Paul " disputed daily with them that met with him." There were lovely bits of mosaic on the ground with grass growing among them. The following Sunday was Easter and little spotless lambs bedecked with ribbons were being led around for sale, and there were hampers full of dyed eggs. Here is the lovely " temple of the Winds," a small octagonal building. It has a frieze of figures in relief representing the winds that blow. On the north side Boreas, an old man muffled up in his cloak, and on the west Zephyr, a young man dropping flowers from the folds of his mantle.

We passed the beautiful little Choragic monument erected B.C. 335 to support a bronze tripos dedicated by one Lysicrates to Dionysius who had provided a successful chorus for a dramatic competition. It is one of the earliest examples of the Corinthian order. All the lovely capitals are mutilated save one, and it looks as if it had been restored.

The Stadium was built originally B.C. 350, rebuilt A.D. 40, and again rebuilt in 896 by the same benefactor who built the Library. It can accommodate 50,000 people.

There is a beautiful group of statuary in memory of Lord Byron. A female figure represents Greece looking down upon Lord Byron who with his hand clasped in hers is gazing up into her face.

All things come to an end. In the evening we bade wonderful Athens farewell. We had had a day of glorious sunshine and never-to-be-forgotten experiences.

" Outlines of the History of Presbyterianism in Ireland."

Westminister Confession—continued.

Of those peculiar errors, that which stands at the head is contained in the third chapter, and entitled " *God's Eternal Decree* "; and, assuredly, whatsoever we may think of the doctrine itself, the courage and plainness with which it is put forth command our wonder. It runs thus :—

" God from all eternity did, by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass.

" Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto ; and all to the praise of his glorious grace.

". . . Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.

" The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonour and wrath for their sin, to the praise of his glorious justice.

" As for those wicked and ungodly men, whom God as a righteous judge, for former sins, doth blind and harden, from them he not only withholdeth his grace whereby they might have been enlightened in their understandings, and wrought upon in their hearts; but sometimes also withdraweth the gifts which they had, and exposeth them to such objects as their corruption makes occasion of sin; and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan: whereby it comes to pass, that they harden themselves, even under those means which God useth for the softening of others."

John Calvin, himself, the inventor, or at least the perfecter of this doctrine aptly called it " *The Horrible Decree*"; and amiable old John Wesley declared with characteristic force that " if true it would make God worse than the Devil." Now I do not design to speak of it in the strong language applied either by its author or its commentator. I have simply placed it before the Christian reader—before the just-minded pious and kind-hearted members of Calvinistic Churches; and I feel convinced that it will pronounce its own doom. Nevertheless a few plain sentences written " more in sorrow than in anger," more in the form of remonstrance than reproach, may not, perhaps be altogether unprofitable.

If " God from all eternity did freely and unchangeably ordain *whatsoever* comes to pass " then is he the author of sin as well as of holiness; for murders, adulteries, thefts, perjuries, hypocrisies, persecutions, tyrannies, and the entire train of human villanies, from the sin of Abel 'till the present hour, " have come to pass by the ordination of God "—of Him " who is of purer eyes than to behold iniquity without displeasure "—of Him " who is the Father of mercies and the God of love "—of Him " who delighteth to behold brethren dwelling together in unity! " And where, according to this revolting dogma, is the moral responsibility of man if he be only a mere instrument in the hand of irresistable power—the mere slave of a destiny from which he cannot escape? If this be true there was no crime in Nero of Rome or in the eighth Henry of England; and no virtue in Socrates of Athens, or benevolence in Howard of Britain: all were but running a prescribed career; and to punish or reward them for their conduct would be essentially unjust to Him who " from all eternity," had ordained their course. Yet, we are told in the Bible that " God is a just God," who " will render unto every man, according as his works shall be ": and in the same Word of Truth, we are constantly addressed as free and responsible agents—threatened with penalties for our crimes and promised rewards for our virtues. And are all these promises and threatenings nothing but mere delusions practised by our Creator? Are we enjoined to *do* what He has ordained we cannot do; and to *avoid* what He has decreed we *must* perform? Would this not be a mockery and a juggling, of which we would scarcely accuse a fiend? Yet of this, the Father and the friend of all is directly accused by John Calvin.

" God " saith he " has two wills—the one outward and revealed, whereby He most tenderly invites sinners to his grace and most graciously calls them to repentance, *seeming as though* he were earnestly desirous of their salvation; whereas, the other will is inward and secret, which is irresistible and

takes effect infallibly; and by this He brings men, through ways which are unavoidable to an estate and course of sin here and then to eternal damnation hereafter! At the same time, their own sins, so far from injuring the Saints, the rather, under God's providence, promote their salvation!"

All this appears very shocking; and yet, it is only a plain and manly exposition of the doctrine of "Election and Reprobation," in which every father, connected with the Irish General Assembly, is bound to express his own belief, on presenting his child for baptism, and in which he is bound to train up that child, in coming years;—yes, and every intending communicant is bound to profess the same belief, or to be excluded from the Table of the Lord! Do the laity know these things? I am convinced that ninety-nine out of every hundred do not know them; and if so, how deplorable is the condition of a Church, where the people ignorantly and patiently endure such a yoke, and where the Ministers force a profession and exact promises, where the laity are utterly unacquainted with the creed which they profess to believe, and solemnly pledge themselves to inculcate opinions, on their children, of which they themselves are utterly ignorant. In their worldly affairs the laity would not submit to be so blinded; and it can only be from want of consideration, that they permit themselves to be so guided in the concerns of religion. The Presbyterian people are abundantly clear-sighted, when they calmly direct their attention to any subje t; and I am persuaded that not one in a thousand of them really holds the doctrine which I have been exposing; or believes that "God has predestinated some men and angels to everlasting life, and fore-ordained others to everlasting death, without any foresight or faith or good works, or any other thing in the creature, as causes moving him thereto." Neither do they believe that "God hardens men in their sins and withholdeth from them His grace," in order to their condemnation; or that, "of angels and men, predestinated and fore-ordained, the number is so certain and definite, that it cannot be either increased or diminished." The Presbyterian people of Ulster do not, I am convinced, believe these things: for they are not presumptuous enough to speak so arrogantly of God's dealings with his angels, or so defective in reverence for God's providence and grace, as to advocate the doctrine of unconditional and unchangeable election, which would render utterly valueless all the ordinary means and instrumentalities of salvation, and would prevent even the teachings, the sufferings, and mediation of the Redeemer, from "snatching one brand from the burning!" Do the Calvinistic Presbyterian ministers of Ulster believe these things? I confess that I have my doubts of their practical conviction: for they talk loudly of *their* "winning souls to Christ," and of *our* "leading men to Satan"; they send missionaries to heathens, Jews, and Catholics, to reclaim them from error; they are active and untiring in preachings and labours; and they loudly denounce the erring, whether in faith or practice. Now, why all these things, if "the number predestinated and fore-ordained, be unchangeably designed, and cannot be either increased or diminished"? In that case, *they* can save none, and *we* can ruin none; and if our opinions be wrong, they ought not to call us evil names, on that account; for *our* errors have been fore-ordained as well as *their* truth. It will not mend the matter to say that their exertions have been fore-ordained as the means of good; for their own creed expressly declares that God "saves or condemns without any causes or conditions moving Him thereto." Neither will it do to adopt the common cant apology, that "God ordains the means as well as the *ends*; for that is nothing but a repetition of the old libel upon the Divine character—representing God as, in the first place, compelling men to sin; and, in the second place, as punishing his

wretched creatures for acting in conformity with his own irresistible decree !

Blessed be God, few men are practical predestinarians. The plain teachings of his Holy Word, and the native impulses of the human heart, rise up against those vain, metaphysical speculations, which equally impugn the goodness and justice of the Creator, and which, if practically carried out, would rapidly demoralise the world. All men reason and act as free-agents, both in relation to themselves and others. They are proud of their good, and ashamed of their evil, actions, because they feel them to be *their own ;* and, on the very same principle, they award praise or blame to those around them. Happily, in a country like this where error has been so long patronized and fostered, most men are far better than their creeds—the influences of society and the broad principles of the Gospel elevating them above the narrow and peculiar theories of their churches. Consequently, we have worthy men in all sects, in spite of their creeds ; and whilst it is our duty, on the one hand, to do our utmost for the removal of error, which, even under the most favourable circumstances, must be more or less injurious, it is equally our duty, on the other hand, to exercise forbearance towards human weakness, and to cultivate the spirit and practice of Christian good-will.

(*To be continued.*)

Reports.

Unity Guild.—By the kind invitation of Mrs. Thompson and the members of the Cairncastle Congregation, the first Guild outing this session was held at Cairncastle. The party, which left the Central Hall in two chars-a-banc, had a most enjoyable afternoon. Despite the fact that the morning had been very wet, we were able to enjoy the drive without suffering the discomfort of rain. On our arrival we were warmly welcomed by Mr. and Mrs. Thompson, and provided with an abundant tea by the generosity of the members of the Congregation. After tea the Church was visited and walks were arranged where most glorious views of the surrounding country were obtained. On our return to join the chars-a-banc we were again provided with refreshments. A hearty vote of thanks to Mr. and Mrs. Thompson and the members of the Cairncastle Congregation was proposed by the President and seconded by the Rev. H. J. Rossington, M.A., B.D.

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Ballyclare.—The Church here having been extensively renovated and redecorated recently, re-opening services to mark the event were held on Sunday, June 8th. The special preachers for the day were the Rev. A. L. Agnew, B.A., and the Rev. A. Turner, whose addresses were most appropriate and inspiring and greatly enjoyed by all present. In the morning we were favoured with a visit from members of York Street Congregation numbering about one hundred. Both services were well attended.

* *

Banbridge.—The Tennis Club of our Congregation has re-opened for the summer—or rather, for the season in which summer is supposed to come. The court, situate in the beautiful grounds of the Manse, has been carefully prepared, but unfortunately the weather—" We go up to play, but the rain comes down " is the situation. New rackets and other paraphernalia have been purchased (such extravagance being possible on account of the satisfactory " earnings " of several socials held during the winter months). What other of our churches possess tennis clubs ? Undoubtedly our young

men and our young ladies would like to get in touch with them. An invitation to Banbridge would undoubtedly follow. Our Club means to be sociable, but the trouble, at the moment, is " We don't know who to ask." We are sure our Minister will be pleased to hear from those interested.--We have lost another member of our Church—Miss Annie Bryans—who has left for America to be married. The young people marked the occasion by the presentation of a useful gift.—The Annual Congregational Meeting was held at the close of Morning Service, Mr. James M'Keown (Chairman of Committee) presiding. The Treasurer in presenting the accounts referred to the deficit. We have incurred exceptionally heavy expenses in the year behind us (including £60 repair to the organ) and also that the income tax deducted by the Free State had not yet been received. As this latter sum exceeded the deficit, the accounts were very satisfactory, and were passed by the Congregation. The Chairman in reviewing the past year, referred to the severe loss we had sustained in the person of Mr. Sam Bell, especially considering the splendid work he did for the business side of the Church. It was difficult to follow in his steps, but he congratulated the new Treasurer on the energy and ability displayed in his short but difficult term of office. He also spoke very highly of the services of the Minister, both as Pastor and Preacher ; the good work of the Sunday School Teachers, and the efficiency of the Organist and Choir. These were given a hearty vote of thanks. Mr. Godding in replying on his own and their behalf also spoke of the kindly interest which the Chairman took in the Church affairs and the capable way in which he filled the chair on all occasions. " Indeed, I would speak of the M'Keown family generally, for to-day for example we we have before us Chairman and capable Treasurer and Miss M'Keown as a worthy substitute at the organ." They were all heart and soul with the welfare of our Church. Appreciation was passed by acclamation. Passing but sincere reference was also made to our new Secretary, Mr. J. R. M'Caw, and the Congregation in re-electing the Committee felt they had a very capable body of earnest workers in whom they could safely trust the affairs of the congregation. We had lost four young people through emigration, but had acquired four fresh stipend payers. The evening service had been continued on into the summer months with very good attendances.

* *

Bangor.—On Sunday, May 27th, the congregation paid a visit to Comber. The day was delightful and the old Meeting House looked its best nestling in its park-like green. The simple, impressive service and above all the very warm and hearty welcome extended to us by Mr. and Mrs. Davies and the members of the Comber Congregation made the occasion a memorable one. On Wednesday, June 18th, one of our members, Mr. Hugh Ferguson, J.P., returned to Comber Meeting House to be married. We extend to him and his bride our best wishes for their future happiness. During the summon months the services in Thompson's Tea Room, Main Street, Bangor, will commence at 7-30 and any friends who care to join us will be very welcome.

* *

Clough.—With profound regret we record that on Tuesday, June 2nd, Mr. Hugh Maffett, of Farranfad, Clough, passed away with tragic suddenness in his 66th year, in Downpatrick. He was a man of fine physique and in robust health who, while conversing with friends at the fair, collapsed and died. He was a well-known figure in the neighbourhood, highly respected and of a nature that was attractive and lovable. His

death is mourned by a very large circle of friends, as was seen at his funeral on the following Thursday in Clough, which was exceptionally large, representing every shade of opinion, political and religious. He was a remarkable man, though fond of sport, and the open air and the lighter side of life, he had a greater love for the deeper things. His culture was not superficial. He was a great reader of books of all kinds, and was well versed in theology, philosophy, history and literature. He was gifted as conversationalist, brilliant in wit, lucid and broadminded, and his humour was always kindly, gentle and never harsh. Though he had spent the greater part of his life in Glasgow as a stockbroker with his uncle, during which period he was intimate with Rev. Mr. Lazenby and a supporter of his church, he was connected with Clough Congregation, of which he was a loyal member and supporter; he was interested in Church work, and ready to assist every movement connected therewith. He was a pronounced Unitarian, and loved our Unitarian principles and in his life he tried to show their meaning and spirit, by his broadmindedness, his gentleness, his kindly acts, his thoughts of others, and his hatred of strife. We tender our heartfelt sympathy with the brothers and sisters in Farranfad in their bereavement.

* *

Stanhope Street Mission.—A record attendance marked the afternoon of the 1st June when the Floral Services were held; all who wished to take part could not be accommodated in the Church, and the vestibule was full. The Rev. H. J. Rossington, M.A., B.D., conducted the Service and delivered an appropriate sermon. Morning and Evening Services were taken by the Missionary, Mr. Kirkham, and though the Church was not overcrowded there was an improvement in last year's attendances. In the afternoon a solo was rendered by Mr. J. A. Laird, while at evening service a member of the Mission Choir, Miss M. Hagan, performed a similar service. Both were much appreciated and helped to give a special character to the day. The church had been tastefully decorated by willing helpers the day before, the bright flowers giving an added touch of cheerfulness to the services.

The Guiding Hand.

(Translated from the German.)

My Father leads me on—through darkest night
I fear no meteor's false and wandering light—
Though e'en the heavenly hosts were quenched and dim,
Light should not fail my steps, led on by him—
The path before me wherefore should I see?
God sees it clear!
Then, onward still! and tranquil let me be,
For he is near!

My Father leads me on—Though wild the place,
I pass, protected by his love and grace—
He leaves me not when sorrow bows my head,
And not unnumbered fall the tears I shed—
Though ills at morn and evening on me press,
He knows each care—
Then to His Word I turn, my soul to bless,
And find Him there!—

My Father leads me on—He points the way—
'Tis His to choose—'tis mine but to obey—
He leaves me not—though night and gloom surround,
Will faith and holy trust the more abound—
What though the waves of fate are dashing high,
God still is near—
Then, as they break, exulting will I cry,
The Lord is here!

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